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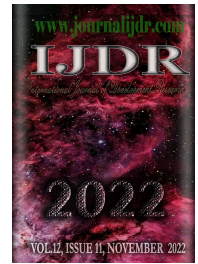
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SPACES OF RURAL LODGING IN BRAZIL AS SIGN OF SOCIALIZATION FOR SOCIAL SUSTAINABILITY

*¹Luciano Torres Tricárico and ²Laura Muller Valente

¹Coordinator of the Post-Graduation Program in Tourism and Hotel Management of the Universidade do Vale do Itajaí; Professor and researcher of the Post-Graduation Program in Environmental Science and Technology of the Universidade do Vale do Itajaí; Grant Productivity Researcher of the National Council for Scientific and Technological Development (CNPq), Brazil; Institutional Director of the National Association for Research and Post-Graduation in Tourism (*Associação Nacional de Pesquisa e Pós-graduação em Turismo - ANPTUR*).

²Student of the Architecture and Urbanism Course of the Universidade do Vale do Itajaí; Scholarship holder of the Institutional Program of Scientific Initiation Grants (*Programa Institucional de Bolsas de Iniciação Científica - PIBIC*) CNPq (National Council for Scientific and Technological Development). Address: 5a. Avenida, 1.100, Bloco 7, sala 204, Vila Real, Balneário Camboriú, SC, CEP 88.337-300, Brasil

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*Corresponding author:

Luciano Torres Tricárico

ABSTRACT

Studies on sustainability have not been based on the social dimension, which has dealt essentially with urban contexts, despite the rural territory; and research on rural lodging has rarely focused on the spatial attributes as sign of socialization for social sustainability. Therefore, the objective of this research was to demonstrate socialization in spaces of rural lodging in Brazil, which can mean social sustainability for the Brazilian rural territory. The research was characterized as qualitative and descriptive; bibliography and sources of primary and secondary data were used, as well as spatial reading *in loco* and photographs of the spaces of the research object as support for the spatial reading. The data collected were described in light of the theoretical methods of Peirce's Semiotics in the approach to *abduction*, followed by Walter Benjamin's Montage Theory. The results showed a manifestation of socialization in rural areas as a predictive for social sustainability in the Brazilian rural area.

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INTRODUCTION

There are two phenomena that have been little researched in relation to each other, providing the focus for this research: spaces of rural lodging in Brazil, and spaces of socialization; or to put it another way, social sustainability in the Brazilian rural territory. This research is innovative in nature, since other studies of lodging have not focused on spatial attributes; this was observed through bibliometric research carried out with the research themes, followed by a bibliographic reading. In other words, research of lodging has mainly been conducted through socio-economic and business biases (Lashley, 2015); Therefore, this research could also infer new methodological "designs" for Hotel Management and Hospitality by associating the thematic object "lodging" with theoretical instruments of spatial reading (Ferrara, 2005; Ferrara, 2000; Ferrara, 1999) of Peirce's

Semiotics of Space (Peirce, 1984) and Walter Benjamin's Montage Theory (2007); and also associating the thematic object "rural lodging" with the phenomena of socialization and social sustainability. Thus, a research problem might be inferred because essentially socio-economic descriptions and interpretations that have until then been basing research of lodging can now view *space* as an attribute value for explaining the phenomenon "lodging". It is worth noting that the role of *space* has already been "revealed" by the ideal of socio-spatial dialectics in the critical social debate (Lefebvre, 1991; Soja, 1993), and therefore, legal-political social values can be explained by the production of *space* (Canzi & Teixeira, 2017). In other words, by taking "lodging" as a thematic object inherent to hospitality, it can be seen that "hospitality is a gift of space" (Gotman, 1997); even though spatial realities are sometimes difficult to grasp, because, as a language of *space*, they are "loaded" with *plurisignification* and *abduction* (Peirce, 1984).

This research premise started with empirical experience in the spaces of the research object that indicated socialization in the rural territory, so that socialization for social sustainability would be manifested not only in urbanized public areas (Costa, 2014; Pamplona & Carvalho Jr., 2017; Rahmatahadi, 2011; Reis & Venâncio, 2018; Swerts, 2017) or in virtual social networks (Balula, 2010). Based on this premise, it was concluded that current research has imputed to cities (especially in the 21st century) the crucial place for socialization (Swerts, 2017; Rahmatahadi, 2011) and social sustainability (Eizenberg & Jabareen, 2017; Tcacencu, 2018; Woodcraft, 2015); or the understanding that the city is the essential place for “dialog” (Reis & Venâncio, 2018), or the city as the basic place for the participation of the population (Costa, 2014; Pamplona & Carvalho Jr., 2017). Based on this conclusion, and on the experience of the empirical object of research and the research premise, the following research question was formulated: can spaces of rural lodging in Brazil also mean spaces of socialization for social sustainability? To answer the research question was taken as the research object the Sítio FlorBela, an organic farm located in the agrarian district of greater Florianópolis, in the Brazilian state of Santa Catarina. From a research object analyzed as an empirical phenomenon – Sítio FlorBela – one can contextualize an entire territory in which this object is inserted, with the values that influence it: the Brazilian rural area; thus, the research object (Sítio FlorBela) could be generalized to represent the Brazilian countryside as a whole – this is a characteristic inherent to qualitative research in Applied Social Sciences and Social Sciences (Marconi & Lakatos, 2017; Sampieri, Collado & Lucio, 2013; Vasconcelos, 2002). It should be noted that there are studies that have presented manifestations of socialization in rural areas: in the 17th century, in settlements of fugitive slaves of the Serras de Maria (Cartagena de Índias, in the Caribbean) (Navarrete, 2017); from 1840 to 1880, in agricultural colonies and indigenous villages in the Amazon (Nunes, 2017); in agrarian colonies at the end of the 19th century, with practices applied from the political and academic work of Fermin Caballero (Urquijo-Goitia & Paniagua, 2011); and in the Valle Central, Chile (Leon, 2017). But there have been no scientific works focusing on socialization for social sustainability in spaces of rural lodging.

This research was justified by the possibility of revealing spaces of socialization for social sustainability in a context of the decline of the nation-state, where society needs other and new arrangements for civic life (Antonini, 2014); this condition is occurring rapidly in the Latin American contexts, where there are sectors of the population that are excluded and have not received the due public interest (Hamburger-Fernandez, 2013). Within this context, it is worth noting that the exploratory colonial heritage in Brazil has configured a current culture with objections to civic spaces (Damatta, 1997); which is also associated with the fact that the Brazilian urbanization took place late after three hundred years of accelerated colonization in the 20th century, ushered in by the advent of industrialization and the consequent rapid growth of the populations in the cities, but without the due qualification of urban public spaces (Deák & Schiffer, 2010). This research was also justified by the fact that socialization for social sustainability is a predictive condition for consensus (Autor et al., 2019); as recognized by John Rawls (1972), because consensus can be based on personal freedom, but it is also essential for collective social autonomy. Jürgen Habermas (1981) proposed the ideal of deliberative democracy; to this end, socialization is necessary for deliberative actions and for citizens’ right to the city (Loureno & Fernest, 2019). The study by Habermas (1981) was a reference point for consensus as a current condition of social sustainability, especially in urban planning and management, as the studies by Patsy Healey and Judith Innes (Souza, 2002) also attest. Also for the ideal of consensus as a current condition of social sustainability, reference should be made to Cornelius Castoriadis (1975) who criticizes democracy for representation in favor of direct democracy, because attitudes of socialization of direct democracy can bring minorities to the debate in order to meet socio-spatial demands. On the other hand, this research could be justified by the fact that social sustainability has been little studied within the holistic triad of the social, environmental and economic dimensions of sustainability (Ahmadi,

Kusi-Sarpong & Rezaei, 2017; Amrutha & Geetha, 2020; Bai, Kusi-Sarpong, Ahmadi & Sarkis, 2022; Eizenberg & Jabareen, 2017; Moshood, Nawair & Mahmud, 2022; Schönborn, Berlin, Pinzone, Georgoulis & Lanz, 2019; Woodcraft, 2015); it has also been little studied in developing countries (Ali & Kaur, 2021), like Brazil. Furthermore, the study of social sustainability in the rural territory is justified by the fact that this study has been done for urban contexts (Eizenberg & Jabareen, 2017; Tcacencu, 2018; Woodcraft, 2015). A final justification for this research is that rural areas in many countries are suffering due to the emigration of young people from rural communities, effectively due to “small town policy,” which fails to consider participatory forms of management and planning, and still excludes gender policies (Bouchard & Wike, 2022). In view of the introductory understanding outlined above, the overall propose of this research was to demonstrate socialization for social sustainability in rural areas in Brazil.

MATERIALS AND METHODS

Characterization of the research: There was a qualitative and descriptive study because, according to Gil (2008), the propose of the research designated a generalization for a phenomenon of the Brazilian rural area (Vasconcelos, 2002). In other words, interdisciplinary discussions between spaces of lodging and socialization for social sustainability supported descriptions of “empiria” (experiences) that had previously been little studied in combination with each other (Sampieri et al., 2013); methodologically describing relationships between contents that are apparently insignificant in themselves, but that can signify an “other” relationship: Spaces of rural lodging in Brazil as a sign of socialization for social sustainability. The fact that this “other” relationship is demonstrated in an “open” and “broad” way to promote future research, which is inherent to the qualitative method of research in the Social Sciences and Applied Social Sciences (Vasconcelos, 2002).

Procedures, instruments and tools for collecting the research data: For the thematic contextualization of the research, first, a bibliometry was carried out, which provided the bibliography used. The bibliometry used the keywords combined, in Portuguese, English and Spanish, searching on the databases of electronic research portals. The bibliometry also provided the context of the frequency of thematic approaches of the research, as a point of interest to the researchers, and provided the context for the interconnections between the different themes discussed together. In view of this, innovative aspects of the research were designated: new methodological “designs” in the area of Hospitality and Hospitality Management, which study “lodging” with instruments of spatial reading, with the epistemological approach of the Pierce’s Semiotics of space (Peirce, 1984) and Walter Benjamin’s Montage Theory (2007); or the investigation of “rural lodging” as an empirical phenomenon of socialization for social sustainability. In order to contextualize and justify the notoriety of the research object “Sítio FlorBela” a search was conducted for academic and scientific works in university libraries and in the databases of electronic research portals. There was searched for primary sources (videos, leaflets, electronic sites) published by Sítio FlorBela, by the city of Florianópolis (and its secretariats) and rural associations in the region where Sítio FlorBela is located.

A spatial reading was carried out of the Sítio FlorBela, based on Montage Theory (Benjamin, 2007) as an epistemological approach, and as use of rural lodging open to the public and for events. The spatial reading highlighted some uses of spaces that designated *past sign fragments* (Benjamin, 2007) and built meanings for the living spaces. This distinction was supported by the researcher’s repertoire, based on what Roland Barthes (1971) noted by the previous knowledge and accumulated experience of the researcher in the choice of recurrent signs in the description of the research object. The spatial reading was supported by photographs as record of the spaces experienced *in loco* and as a primary source (understood as *representation of the space*).



Source: Author's archive (2021)

Figure 1. Photographs of the mountain range covered with native vegetation, in the Peri Valley (Florianópolis, SC, Brazil), taken from Sítio Flor Bela



Source: From the author's archives (2021)

Figure 2. Organic Vegetable Garden, Sítio Flor Bela



Source: Author's archives (2021)

Figure 3. Herb nursery, Sítio Flor Bela



Source: Author's archives (2021)

Figure 4. Petting area and apiary, Sítio Flor Bela



Source: Author's archive (2021)

Figure 5. Balconies in buildings, Sítio Flor Bela



Source: Author's archive (2021)

Figure 6. Hammock resting areas and room of the guesthouse, Sítio Flor Bela

Data were collected (spatial reading *in loco* and a photographic survey) on December 15 and 16, 2021. *Past sign fragments* (Benjamin, 2007) were formulated as keywords (in Portuguese, English and Spanish) for the collection of meanings in scientific production over the last twenty years (2003 to 2022) in the online database portals, which comprised the bibliographic framework for the descriptions of the *past sign fragments* listed (Benjamin, 2007).

Descriptive method of the collected data: *Abduction*, as a science, is the initial moment of discoveries made in and with experiences (empiria) in and of the object of research (Ferrara, 1999), Whereun foreseen and unusual relationships (Ferrara, 2005, p. 31) can be grasped, in the interests of new associations of and between ideas, but not pretentiously assertive: "(...) linking what we never previously thought to associate (...)" (Peirce, 1974a, p. 5.168). Supported by *abduction* (Peirce, 1984), it was used the Montage Theory (Walter Benjamin, 2007) for the spatial reading *in loco*: "The reading (...) of a daily continuum presents a close methodological and epistemological relationship between (...) Walter Benjamin and (...) Charles Sanders Peirce, above all, of their phenomenology (...)" (Ferrara, 2000, p. 127). Thus, *abduction* (Peirce, 1984) was predictive for Montage (Benjamin, 2007), which sought to attest associations between "distant" spaces performed in the process of *abduction* (Peirce, 1984); or, to put it another way, Montage (Benjamin, 2007) was the connection between related "distant" spaces; a systematization for scientific objectivation (Ferrara, 1999) initially elaborated with *abduction* (Peirce, 1984). Montage (Benjamin, 2007) is made effective with signs of the past (*past sign fragments*), which can denote temporal "discontinuities" but potentially endowed with inferences for rewritings of history. Montage (Benjamin, 2007) assumes a reader of spaces and images that recognizes, redeems and reveals the past in the present (Ferrara, 2000), given the reportorial capacity of the reader (Barthes, 1971); It is necessary for the researcher to read the past and identify possible *past sign fragments* (Benjamin, 2007), which are signs in and of the present *space*, recorded by information acquired by the attentive reader researcher (Barthes, 1971).

In other words, at first, the reading of space will always be possible (*abduction*), because it is taken by values of the sign (Peirce, 1984), which never seek to be total and absolute (Ferrara, 2005). In this case, one should understand the sign as that which "(...) represents something for someone (...)" (Peirce, 1974), or as Saint Augustine conceptualized (*apud* Epstein, 2002, p. 17): "sign makes something different appear in the mind (...)". *Abduction* and sign (Peirce, 1984), Montage and *past sign fragments* (Benjamin, 2007), together and in correlated processes, result in approximations between spaces in different times: "(...) immediately distant, but later (...) almost co-present (...) there is a necessary and objective (...) possible (...) comparison of spaces presupposes an inference of reading (...) between indices and marks (...) found and verifiable (...)" (Ferrara, 2005, p. 52). Therefore, this research was based on a qualitative character inherent to the Applied Social Sciences and Social Sciences, as *past sign fragments* (Benjamin, 2007) in and of the contextualized

object (SítioFlorBela) were verified in the empirical reality, which could provide new results (Marconi & Lakatos, 2017). As an epistemic approach, heteronymic practices of Semiotics were used for different disciplines, such as Sociology, History, Architecture and Urbanism (CoopexUnibrasil, 2003); principles of Semiotics of Social Space (Ferrara, 1999) were also used, as well as indicating Semiotics for research in Hotel Management and Hospitality.

Bibliographic review and theoretical basis

Sustainability, social sustainability: Concepts of sustainability first emerged at end of the 20th century, and are linked to environmental awareness, summarized in the United Nations Conference on the Human Environment (1972) and the World Commission on Environment and Development (COMPAD), with its document "Our Common Future" (1987) which published the expression "sustainable development and concern for current and future generations", later influencing ECO 92 and Agenda 21 (Burgos & Mertens, 2015; Tarrow, 1997). Based on the works of Sachs (1993), sustainability was classified into the ecological, environmental, social, cultural, economic, political, spatial, territorial, national politics and international politics dimensions. It is noted that the dimensions formulated by Sachs (1993) complement each other; but when sustainability is addressed in its social dimension, particularly when the social dimension is linked to collaboration, processes of civilizing development occur for the "being", supported by equities in the distribution of the "having" and in the rights of the population. However, the social aspect of sustainability, and its dimensions for activities, including business activities, has been little studied as part of a corporate culture (Schönborn et al., 2019). To be considered sustainable, a corporation should consider the economic, environmental and social dimensions of sustainability; the economic and environmental dimensions of sustainability have already been examined by many researchers; however, the social dimension was not added to the discussions on sustainability until later (Eizenberg & Jabareen, 2017), and social sustainability has been alluded to even less, whether in practice or in the scientific literature (Ahmadi et al., 2017; Amrutha & Geetha, 2020; Bai et al., 2022; Eizenberg & Jabareen, 2017; Moshood et al., 2022; Woodcraft, 2015), especially in developing countries, which means they need to make greater efforts to develop social sustainability measures (Ali & Kaur, 2021). Social sustainability is a tool for decision-makers and managers, as well as contributing to other holistic manifestations of sustainability. Neglecting this aspect can bring negative impacts on corporate supply chains, ethical responsibility practices, social reforms and philanthropy (Ahmadi et al., 2017; Ali & Kaur, 2021; Govindan, Shaw & Majumdar, 2021). This situation suggests that academics and researchers should take a greater interest in the field of social sustainability (Ali & Kaur, 2021; Govindan et al., 2021); particularly bearing in mind that this concept has often been confused with economic development and growth (Vallance, 2011).

Social space for social sustainability: When there are mass immigrations, and inevitably, socialization will occur between

different cultures, there needs to be respect, both for the immigrant culture and for the culture host city (Martsinkovskaya *et al.*, 2018); which gives meaning to the *place* (socio-geographic space). This condition can be demonstrated in empirical research on the socialization of adolescents in Moscow and Petrozavodsk, where data obtained demonstrate socialization in multicultural spaces, because the adolescents investigated had broadened their tolerances due to having “mixed” ethnic identities. It has been observed that socialization is linked to common civilian values for different ethnic groups in large cities, and socialization among adolescents promotes self-realization (Martsinkovskaya *et al.*, 2018). Another study that used an ethnographic approach linking *space* and socialization was carried out in Borély Park in Marseille, France. That study obtained data on socialization of daily activities in the crowded public space; the result showed that socialization created lasting bonds between people of different generations, and that young people share the same space without perceiving socialization processes (L’Aoustet & Griffet, 2004). Another study carried out in six neighborhoods of Hamadan city and its urban public spaces revealed that socialization in districts that had outdoor markets in the green spaces promotes greater cooperation and a sense belonging between neighbors and residents than in neighborhoods without green spaces (Arama, Solgib & Holden, 2019). Research conducted in the city of Portland on street furniture showed that the lack of benches for people to sit on had an adverse effect on socialization associations (Sagrero, 2018). It was found that studies tend to indicate urban public space as an agent of socialization (Rahmatabadi, 2011). However, there are also studies that point to urban public spaces as places that promote social dissociation; the urban public space can be “demystified” as fundamental condition for socialization (Uzunogullari, 2019), justifying studies that demonstrate spaces that favor socialization, such as spaces in the rural territory. Soltani (2018) recommends other, new scientific research that attests to the capacity of spaces other than urban public ones, as agents of socialization; Domblás (2015) proposes a new “look” at unknown spaces that are “invisible around us”, but that give meaning to socialization. There are also several studies focusing on spaces for the socialization of children and adolescents, given the implications for future civic behaviors as adults (Cunningham, 2013; Maximov, 2016; Moreira, Casotti & Campos, 2018; Lindström & Öqvist, 2013; Richards & Larson, 1989; Theimann, 2016). However, it can be observed that there are no studies of rural lodging that affirm their ability to bring together people with the same objectives and purposes (Bourdieu, 1980; Dowbor, 1993; Rabelo, 2003), resulting in socialization (Martsinkovskaya *et al.*, 2018) as a precursor to social sustainability (Autoret *et al.*, 2019a). Social sustainability can be considered a new area in discussions on sustainable development; it has developed over recent years due to urban environmental, technical and technological problems, and the slow progress of cities in terms of socialization, with many inequalities, precarious urban mobility, lack of housing and infrastructure, and inaccessible services, all within the sustainable urban planning agenda (Woodcraft, 2015). Architects, urban planners, urban social promoters, housing associations, housing movements and local authorities can understand a more “social” approach to urban planning and management; this is transferred to international interest in the resilience of cities as regards social sustainability, which is increasingly being used by governments, public bodies, policymakers, non-governmental organizations, and even private corporations to guide decisions on urban development, urban regeneration, and access to housing (Woodcraft, 2015). It should therefore be noted that social sustainability is essentially linked to the urban territorial domain, despite the rural territory. It has been demonstrated that social sustainability is important for urban studies and contexts (Tcacencu, 2018); thus, it can be seen that the space for social sustainability is, above all, the city and its idealization for democratic societies; in other words, the city is the place of democracy, despite the rural zone. Thus, manifestations of social sustainability can alleviate urban problems, such as the lack of sense of belonging among citizens, socio-spatial segregation, lack of confidence and social cohesion, unemployment, urban social “malaise” and socio-spatial conflicts (Tcacencu, 2018).

So that planning with with attributes of social sustainability can promote, through work, equality and inclusion in spaces designed for such, and an increase in local empowerment and democracy can be observed in the uses of these spaces (Tcacencu, 2018). Tcacencu (2018) demonstrates that attention to the connections between city districts, urban mobility and safe spaces is part of spatial strategies aimed at promoting sustainable urban socio-environmental conditions. The study of the Fagersjö district (in southern Stockholm) was a good example of how attitudes and strategic plans toward social sustainability can link local development that meet the pressing needs of residents of different social groups (Tcacencu, 2018). In this sense, the concept of “urban forms” (Eizenberg & Jabareen, 2017) proposes the physical dimensions of the urban space that are desirable for the whole community, imbued with a sense of belonging to the place and public health and safety, among other socio-environmental objectives. And, in a socio-spatial dialectic relationship (Lefebvre, 1991; Soja, 1993), popular participation and public involvement in urban planning and management are substantive conditions in the production of urban space (Eizenberg & Jabareen, 2017). Social sustainability and globalization are two forces that are necessary in response to the explosion of mass tourism that has occurred since the 1950s; this has led to concerns with the strategic planning and management of tourist destinations, training human resources and its inevitable sustainable social dimension (Rejowski & Solha, 2002). Within the alternative and socially sustainable practices of a new anti-mass tourism, one can highlight Community-based Tourism (TBC) (Grimm & Sampaio, 2011) with proposals for experiences or gatherings for visitors, hosts and tour agents, which can occur “(...) in lodging (...) where relationships become closer, intimate and authentic (...)” (Maldonado, 2005, p. 8). TBC seeks to insert social sustainability as a premise, holding exchanges between visitors and residents (Burgos & Mertens, 2015; Kruczek, Kruczek, Szromek, 2018; Petrovic, 2018), and that can result in collaboration (Autoret *et al.*, 2019a). In the Brazilian community-based tourism chain, community-based rural tourism, including rural lodging, deserves greater attention from researchers.

RESULTS

Context of the study object: In Santa Catarina, the Agroecological Association Welcome to the Colony (*Associação Agroecológica Acolhidana Colônia - AAAC*) was an initiative based on the French model of *Accueil Paysan*, formed by farmers who grow organic food, concomitant with low environmental impact and also tourism, seeking to supplement the income and quality of life of the families involved (Romano, Cabral & Solha, 2013). From this perspective of tourism, and within the AAAC of Santa Catarina, Sítio Flor Bela proposes collective activities, such as ecological trails, organic vegetable and vegetable garden management, bee-keeping sessions associated with the *Agreco* (Association of Ecological farmers of the slopes of the Serra Geral), which uses indigenous, stingless bees, production of teas and aromatic oils in a plant nursery, a children's play area and petting area, and a guesthouse for overnight stays, among other activities.

Spaces of Sítio Flor Bela in the light of past sign fragments (Benjamin, 2007): Spaces of Sítio Flor Bela have been described in the light of the *past sign fragments* (Benjamin, 2007); within this perspective, there is a “conducting thread” (Jakobson, 1987) which is spaces *in natura* (either as flora or as fauna) in open spaces of Sítio Flor Bela: a landscape framework formed by a mountain range covered by native vegetation, and the Rio Peri, which runs through the Ribeirão do Peri Valley (located in the Municipal Conservation Unit Natural Monument of Lagoa do Peri, Florianópolis, SC, Brazil), an organic vegetable garden, a herb nursery, a petting area, and an apiary; as well as spaces in the verandas, hammock resting areas, and rooms of the inn.

Ribeirão do Peri Valley: The reception and perception of nature in the valley are visual and spatial when walking along the trails, and include bird watching and spotting wild animals. The valley formed

by river, the mountain range and the native vegetation present a landscape *in natura* (Figure 1), such that the natural spaces, when seen in their past meanings (Benjamin, 2007), can demonstrate a contribution to socialization (Arama *et al.*, 2019; Tang & Long, 2018). In general, the Brazilian rural area is identified as still having natural spaces, which has always been linked to the purpose and objective of values of collective escapism (Bourdieu, 1980; Dowbor, 1993; Rabelo, 2003), getting away from the urban life, with all its problems. There were the initiatives of Baden-Powell (1908), for example, who took groups of boys on excursions in natural settings, to help them become civic individuals, through exposure to collectivist socialization. Thus, scout camp is *past sign fragment* (Benjamin, 2007) that can describe spaces *in natura* as an attribute of socialization (Arama *et al.*, 2019; Tang & Long, 2018). Nature can also provide experiences for religious fruition and metaphor for an idyllic beyond-the-grave ideal – a Garden of Eden, mountain tops and peaks for asceticism on the Greek Hellenistic Acropolis, high mountain ranges for sacrifices in Machu Picchu (Jellicoe & Jellicoe, 1995) – are thus resignified as *past sign fragments* (Benjamin, 2007) and they sustain collective manifestations, because people gather for common purposes of faith and proselytism (Bourdieu, 1980; Dowbor, 1993; Martsinkovskaya *et al.*, 2018; Rabelo, 2003); and with this, there are possibilities for socialization (Martsinkovskaya *et al.*, 2018). It can also be considered that affective social relations can be further narrowed in rural areas because they are far away from the “frenetic” work in the cities; life in the city became devoid of community values with the Industrial Revolution, which brought a greater demand for work and the accumulation of money, resulting in drastic ideological changes in lifestyle (Bauman, 2001).

Organic vegetable garden: The organic vegetable garden (Figure 2) not only supports the production, sale, income and subsistence of SítioFlorBela, but also provides guests and visitors the opportunity to learn about the management of organic vegetables, which in turn, can lead to collectivization, socialization and collaboration for social sustainability (Araújo, 2012; Autor *et al.*, 2019a). The ideal of collectivization in the organic garden is denoted by the common interest of visitors and guests in organic food (Bourdieu, 1980; Dowbor, 1993; Martsinkovskaya *et al.*, 2018; Rabelo, 2003), which can lead to socialization (Martsinkovskaya *et al.*, 2018). Learning to manage vegetables and organic plants is also a form of training for guests and visitors who intend to produce and market their own organic vegetables (E. V. Guimaraes, personal communication, December 16, 2021), showing the contribution of the vegetable garden to social sustainability (Autor *et al.*, 2019a). The organic garden goes back to agricultural practices originating from pre-industrial, artisanal and manufacturing production, where lots of people had to carry out the work simultaneously (collectivization and socialization) in the garden for the necessary management, despite mechanization and chemical fertilization. These pre-industrial agricultural methods of production placed the worker at all stages of production, promoting a holistic awareness of the social role of the economy and respect for their production partners (Rosenthal, 2005).

Herb Nursery: The space of the herb nursery is also under the sign of nature, hence, collective activities of aromatic herbal distillation for cosmetology, and the use of herbs for phytotherapy and tea infusion, show that there is interest among different people gathered in the herb nursery (Figure 3). Thus, it spatially supports the common purpose and objective social conjunction (Bourdieu, 1980; Dowbor, 1993; Martsinkovskaya, Chumicheva & Khuzeeva, 2018; Rabelo, 2003); which can result in socialization (Martsinkovskaya *et al.*, 2018). It should also be mentioned that the testimony of the owner of SítioFlorBela revealed a search for activities in the nursery as a form of learning laboratory for commercial use (E. V. Guimaraes, personal communication, December 16, 2021); which also means exchanges of learning with a collaborative bias, an attribute of social sustainability (Araújo, 2012; Autor *et al.*, 2019a). This spatial and social context can be read preteritely (Benjamin, 2007) when the botanical gardens emerge in Mercantilism, especially with the advent of Absolutism (Sevcenko, 1996). Absolutism based on Mercantilism found, in plants, a motto for economic and political expansion of the great

kingdoms and markets that arose; in this context, the vegetation provided condiments for food, raw materials for weaving, for dyes and pigments used in clothes and painting as meaning of communication, for furniture, civil and naval construction, perfumery, discoveries for agriculture and botany, among other exploited branches (Jellicoe & Jellicoe, 1995). It is no wonder that when the Portuguese royal family arrived in Brazil after fleeing the Napoleonic troops, Prince Regent Dom Joao VI founded, in 1808, the Botanical Garden of Rio de Janeiro, largely due to the Brazilian floristic abundance and its possible relationship with the Mercantilism (Sevcenko, 1996). The spatial quality of the botanical gardens, built with vegetated nature, turned them, over time, into public parks open to visitation, and promoters of environmental education (Barroso, 2012); it is important to emphasize the role of vegetation as a contributor to the socialization of a large number of people gathered in the spaces of the public park (Arama *et al.*, 2019; Tang & Long, 2018).

Petting area and apiary: The petting area (first two images of Figure 4) and apiary (last image of Figure 4) were built with the nature of fauna. Going back to *past sign fragment* (Benjamin, 2007) to describe an animal petting area, we see that the practice of domestication of animals took place in South America from the early days of European colonization, when indigenous peoples chose friendly dog breeds, despite stubborn dog breeds, solitary and unsuitable dog breeds for insertion into the group (Clutton-Brock, 1977). The first attempts to domesticate wild animals were defined by the inherent socialization among them, which would be transferred to human behavior (Clutton-Brock, 1977; Kirk, 2019). The petting area is specially designed for visiting children, and it is a space where socialization can take place among the children and through interaction with the animals. This form of socialization occurs because many contemporary studies on keeping pets (Janssens *et al.*, 2020) have shown psychological improvement, due to the emotional bond between individuals and animals, especially because humans can learn from animal behavior, which is transferrable and also adopted as human behavior (Clutton-Brock, 1977; Kirk, 2019); in this case, ethical values of caring for pets can be transferred to humans. Also, the care of the animals is divided among the keepers, also creating an opportunity for socialization among these keepers; this demonstrates that “care” is a practice of socialization enabled by pets (Palmer, Skidmore & Anderson, 2022). The increased popularity of pets is related to the value of socialization, as pets provide affection, companionship, emotional well-being and decreased negative thoughts (Enders-Slegers & Hediger, 2019). The apiary provides honey for sale and consumption at the SítioFlorBela guesthouse, as well as providing an opportunity to train entrepreneurs to work in the area of beekeeping (Araújo, 2012; Autor *et al.*, 2019a). The apiary also promotes collective activities for guests and visitors to extract the honey, which can also denote signs for socialization when observing the remarkable social division of labor among bees; in other words, there is an applicable “metaphor” of the social structure among bees for the social organization of humans, because relationships between humans and animals can have similar characteristics, especially when we compare humans with social insects (Gasparini, Rodrigues & Nogueira-Ferreira, 2008).

Verandas: Going back to the *past sign fragments* (Benjamin, 2007) for balconies throughout history, their intermediate spatial attribute between street life and private place of the home is noted; hence, verandas are sometimes confused with urban public spaces (Brandão & Moreira, 2017; Brown *et al.*, 2010), and as such, are frequented by both citizens and visitors; in this sense, verandas, as a space of socialization, can ritualize and prevent the entry of unexpected “outsiders” into the private space, because the home may not be suitable to welcome visitors (Heathcote, 2012); therefore, verandas act as social filters of who is convenient or welcome, and who is not (Maragno & Coch, 2017); “hovering” over the space of the socialization veranda imbued with values of the public sphere (Brandão & Moreira, 2017; Brown *et al.*, 2010). Verandas were considered as support for everyday tasks, such as home repairs, sewing, children's play, or gardening, among others; verandas have

always promoted coexistence between family and neighbors, suggesting community and safety meanings even for passers-by on the streets; however, verandas are not intended to establish the due conviviality between neighbors and between residents and passers-by, but they are available to the community when they want to promote socialization, even in socio-political and cultural-civic spheres (Brown *et al.*, 2010). Verandas, described as *past sign fragments* (Benjamin, 2007), appeared throughout history for almost all civil construction of human settlements (Heathcote, 2012); thus, for example, it is noted that since the colonization in Brazil, verandas have been used in single-family homes (Maragno & Coch, 2017); verandas symbolize “home” and represent “nation” for Americans, because the introduction of verandas broke with the typology of the English colonizing buildings; in the United States, verandas are regarded as diplomatic spaces and housed classrooms during the American demographic explosion (Heathcote, 2012). The verandas around the buildings of the SítioFlorBela (Figure 5) are used for organic vegetable growing activities, socialization among guests, visitors and hosts, and act as meeting places, especially in the evenings (E. V. Guimaraes, personal communication, December 16, 2021). The veranda, as a support space for evening meetings, can extend the collectivist activities that have taken place during day (Wiessner, 2014). Anthropological studies by Wiessner (2014) demonstrate that dialogs that take place in the evening are different from those that take place in the mornings and afternoons; the latter are concerned more with productivity and the urgency of socio-economic solutions, whereas in the evenings, the chatter is more about expressing joy, singing, dancing, music and rituals among people; evening conversations are more likely to set aside financial worries, or political and social problems, and to focus on affective exchanges, chatting about topics such as marriages, kinship, deities, myths, legends, imaginary and the supernatural world, with more rhythmic intonations in conversations.

Hammock resting areas and rooms of the guesthouse: The hammocks (in hammock resting areas) (first two images of Figure 6) and mattress in the rooms of the guesthouse) (last image of Figure 6) are flexible furnishings that can be spatially arranged in various options, resulting in different social collective arrangements and rearrangements for those occupying the hammocks and mattresses; so that socio-spatial flexibility is promoted by the hammocks and sleeping mattresses, allowing greater interaction between the occupants of the hammock resting area and the rooms of the guesthouse. The hammock resting areas of the SítioFlorBela can be read (Benjamin, 2007) in the collective space of the *oca*, the typical Brazilian indigenous dwelling house, because the collectivization and socialization practiced in the *oca* are based on interfamily relations of the indigenous people, provided by the various socio-spatial arrangements of the sleeping hammock (Weimer, 2005). The indigenous sleeping hammock was related to idleness, the naked body, and sex – social conducts often loaded with mutual affection – as reported by Pero Vaz de Caminha, André Thevet, Jean de Lery, Hans Staden, Debret, Jean Nieuhof, Karl von den Steinen and Câmara Cascudo (Fonseca, 2013; Rocha, 2006). Indigenous sleeping hammock change place to bring individuals closer to mutual affective interest, as there is polygamy among indigenous peoples (Weimer, 2005). The collective room of the SítioFlorBelaguesthouse has sleeping mattresses which, as they are on the floor, can be described (Benjamin, 2007) by the Japanese *tatami*. Thus, *apast sign fragment* (Benjamin, 2007) can compare the set of mattresses with *tatami* and the collective room with *washitsu* (和室): the Japanese room with traditional *tatami* that was known in the Muromachi period, and was used to receive guests; it could be used as an alcove, or a tea room, among other flexible uses (Vomscheid, 2016).

DISCUSSION OF THE RESULTS

Spaces of the object of study that are constructed with nature (edified or *in natura*, landscape, vegetated, animalesque) – the Ribeirão do Peri valley, the organic vegetable garden, herb nursery and the petting area – motivate the common collective purpose of escapism that can

lead to socialization (Bourdieu, 1980; Dowbor, 1993; Martsinkovskaya *et al.*, 2018; Rabelo, 2003); together with the fact that socialization occurs with greater emphasis in spaces where there is nature (Arama *et al.*, 2019; Tang & Long, 2018). The spaces of the object of study listed here support collective uses for common goals among people (Bourdieu, 1980; Dowbor, 1993; Rabelo, 2003) in organic vegetable management activities, herbal management for phytotherapy, aromatic herbal distillation, tea infusion, and honey production, which can also become a motto for training people interested in working in the organic and phytotherapeutic industries; hence the collaborative advent as sign of social sustainability (Araújo, 2012; Tricário *et al.*, 2019a). Collectivization and collaboration are predictors of socialization (including consensus) (Araújo, 2012; Martsinkovskaya *et al.*, 2018; Tricário *et al.*, 2019; Tricário *et al.*, 2019a). The spaces of SítioFlorBela that support fruitful uses without any effective pragmatic commitment – the petting area, verandas, hammock resting areas and bedrooms of the inn – support collectivization and timely socialization (Bourdieu, 1980; Dowbor, 1993; Martsinkovskaya *et al.*, 2018; Rabelo, 2003). For the critical social debate based on the socio-spatial dialectic (Lefebvre, 1991; Soja, 1993), we can see the role of *space* in conditioning social phenomena, especially when they refer to socialization (Cunningham, 2013; Lindström & Öqvist, 2013; Maximov, 2016; Moreira *et al.*, 2018; Richards & Larson, 1989; Theimann, 2016). The spaces described here can bring together various “actors” (visitors, guests, tourists, locals); thus, the ideal of local community is reiterated by the comparison between different alterities (Bauman, 2001); so that the lodging that is the object of research can simultaneously contain alterities, which contributes to the consolidation of the locality. Experiences of socialization in the lodging can be unforgettable for alterities (Decker, 2009) and capture the culture of socialization: “Back in his country, he was pleased to tell the signs of benevolence he had received; and the memory was perpetuated in the family (...)” (Montadon, 2003, p. 133). Within this bias, Milton Santos (2000) recommends that community should go beyond the group of local individuals, because community must establish solidarity with the subject that is beyond the place, as it is defined by the value given to the place by the subject, whether or not local resident. Scientific approaches to rural lodging can recognize other spaces (other than urban public ones) (Rahmatabadi, 2011) as promoters of socialization for social sustainability (Araújo, 2012; Domblás, 2015; Reça, 2004; Soltani, 2018), because the Brazilian political context lacks spaces for direct democracy (Bouchard & Wike, 2022; Pereira, 1977); which is allied with the Brazilian technoburocracy characterized by the expert technician, who often disregards the decisions of the “others”; technoburocracy and technical expert established technical-political arbitrariness in Brazil (Pereira, 1977). Therefore, it is necessary to reveal new spaces of socialization for the deliberation of social demands (Domblás, 2015; Reça, 2004; Soltani, 2018).

CONCLUSION

The objective of the research was achieved, but, given that this is the first time these themes, phenomena, research object and premise have been studied together, it was considered appropriate to use qualitative and descriptive research methods, with *space* as dominant category of phenomenological description; thus, *space* validates its role for critical social debate (Lefebvre, 1991; Soja, 1993), which is effectively addressed in this research also for the areas of Hospitality and Hospitality Management. Further studies should be carried out based on this research, seeking to find more cases demonstrating Brazilian rural lodging as sign of socialization for social sustainability. In this sense, studies with a social bias may also be of interest, but within dialectic-socio-spatial discussions (Lefebvre, 1991; Soja, 1993), because social tension or conflict, for example, have been a necessary aspect for the implementation of social sustainability practices (Eizenberg & Jabareen, 2017; Govindan *et al.*, 2021). It is notable that studies on the social approach to rural areas have focused mainly on depopulation and economic migrations to the city (Caravaglia & Gelman, 1998; Tuero, 2016), even though rural tourism appeared as an alternative to this depopulation, as

occurred in Spain (Tuero, 2016). It is also concluded that rural lodging provides enables initiatives of direct policy democracy, due to their socialization attributes for social sustainability; which contributes to the empowerment of rural communities in the presence of rural oligarchies, coronelism (or the rule of coronels) and landowner privileges (Prado Jr., 1997). In this context, social organizations under political pressures are more likely to implement attitudes of social sustainability (Ali & Kaur, 2021; McGuinn *et al.*, 2020) and therefore need to identify socially sustainable agents (Bai *et al.*, 2019; Moshood *et al.*, 2022), even if the *space* is also an agent. Also, studies have shown that there is still a lack of understanding regarding socialization as a political driver (L'Aoustet & Griffet, 2004). It is also concluded that socialization and social sustainability are not essentially urban phenomena, but can also occur in the rural area; hence, as a practical contribution of this research, a systematization of the rural space studied in this research can be adopted – spaces constructed with nature and collectivist and collaborative spaces – which can be “transposed” to spaces in the city. A limitation of this research was the lack of studies that focus jointly on the phenomena of socialization, social sustainability and rural housing in Brazil, approached in the light of *space* as a category of description; on the other hand, it could be considered that this very limitation lends this research its innovative character.

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